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acterisation of happiness, and a negative discussion of its intrinsic ethical value, we proceed to the question whether the pursuit of happiness, for oneself or for others, has ethical value. The outcome is again negative: "we never find happiness as a feature of any one of the concrete ideals which men set up for their reverence." In general, the end of action and the object of desire, in conduct which has an ethical value, are always distinct; the end of action is something which, in itself, is neither desirable nor undesirable; and the more completely the distinction is carried out, the higher is the value of the action.

*Zur Lehre vom Gemüt.* Von J. REHMKE. Zweite, durchgearbeitete Auflage. Leipzig, Dürr'sche Buchhandlung. 1911. pp. viii., 115. Price Mk. 3.00.

Professor Rehmke here outlines his systematic psychology of Feeling. Freed from the technicalities of his *Lehrbuch*, the doctrine is substantially as follows: Feeling is subjective (*zuständlich*) as opposed to presentation which is objective (*gegenständlich*), though it never appears without objective accompaniment. It is determined by the whole group of presentations, clear or obscure, that constitute the objectivity of a particular consciousness; its mode, as pleasant or unpleasant, depends upon the standard (*massgebend*) presentation, *i. e.*, upon the presentation which occupies the focus of attention; its intensity depends upon the 'affective values' of all coexistent presentations. Since it is correlated with the totality of given presentations, it cannot appear as 'mixed'; neither has it a variety of qualities, within pleasantness and unpleasantness; and though every presentation has 'affective value,' this is by no means to be confused with the doctrine of an attributive 'affective tone.' What is known as the 'coloring and shading' of feeling is a matter, not of feeling itself, but of concomitant presentation, of 'somatic sensation.' The James-Lange theory is right in its insistence that certain bodily changes are among the conditions of feeling; but it is wrong in identifying the sensations connected with these changes and the sensations connected with the 'expression' of feeling; the 'expression' results from the feeling; and the two groups of somatic sensation, concomitant and successive, must be sharply distinguished. Mood is an affective complex whose 'standard' presentation is somatic sensation. Emotion is an affective complex whose subjective side is always intensive pleasantness or unpleasantness, and whose 'concomitant' somatic sensations are also highly intensive; its 'standard' presentation is never somatic sensation. *Gemüt* is either a collective term for feelings and moods, or is the particular conscious (or psycho-physical) condition of the *Gemütszustand* (feeling, mood, etc.)

*The Universities of Ancient Greece.* By J. W. H. WALDEN. New York, C. Scribner's Sons, 1909. pp. xiv., 367.

The period treated in this interesting little book is the first five centuries of the Christian era; so that Greece includes, besides the Balkan peninsula and the islands of the Aegean and eastern Mediterranean, Egypt and the adjoining parts of Libya, Asia Minor with Syria, Palestine and Arabia Petraea, Thrace, and Macedonia. In order to give historical perspective, a short account has been prefixed (under the headings Education at Athens in the fifth and fourth centuries B. C., The Macedonian period, Education and the State) of the Athenian education in pre-Alexandrian times, and of the conditions